





## COMMUNICATIONS.

For the Philanthropist.  
Oberlin, May 23d, 1839.

MY DEAR FRIEND:

It would have afforded me great pleasure, could I have complied with your solicitations to attend the approaching anniversary of the State Anti-Slavery Society; but it seems to be out of my power. I assure you I have felt very strong promptings, aside from your urgent invitations, to be present on this occasion. There will be brought together many from various parts of the state among whom it was my privilege to labor during the earlier and feebler periods of this growing cause. I earnestly desire to look upon their well remembered faces, to grasp their hands once more and to bespeak them, "watchmen, what of the night?" There will be assembled others who are later converts to the cause—who were more tardy in giving in their adherence, but I trust are no less hearty now. Perhaps among these I might recognize some who four years ago were the avowed opposers or at least the indifferent hearers of an unworthy laborer—and I am sure it would afford peculiar gratification to see them at last on the side of mercy and human rights. I feel moreover a strong desire to embrace so favorable an opportunity of noting the progress of our cause since we assembled in the Granville Room, surrounded with the weapons of defence and the threats of a drunken mob. That was the last anniversary I have been permitted to attend. The three interesting years since have doubtless given great extension to our principles in this state; for it is impossible that such principles so vital and commanding, identical with the foundation truths of our state and National Governments, and emanating from the word of God—should be proclaimed without meeting a response and a welcome in some hearts in every place. When I consider the activity of your press, the multiplication of pamphlets and books, and the assiduous labors of living lecturers within the bounds of our state, I am almost ready to exclaim "what now remains to be done, but to unite in congratulations and thanksgivings?" But my impulses are checked—my emotions are chilled when I open my eyes upon present realities. Instead of exulting over the deliverance of the slave—and what else in the name of liberty and truth should we be doing at this late period, in this time of mental and spiritual illumination, in this day of the outpourings of generous sympathies over the earth, now when the islands of the sea are clapping their unfettered hands—instead of exulting over the deliverance of the American slave, alas! we are constrained to mourn over the thralldom and degradation of Ohio's own citizens. While we should be flocking up from the four quarters on cheerful feet to commemorate the burial of the last chain and whip; O shame! we are compelled to drag our own fettered limbs to a melancholy convocation, called to consult over our own wrongs and to devise a redemption from our own oppressions. You cannot, my dear sir, but know to what I allude. The late enactments of our Legislature, in obedience to the arrogant demands of a sister state are too notorious to be for a moment overlooked. Ohio laws have enslaved Ohio citizens. The representatives, creatures of a day, have yoked their own constituents to the car of power and party. A rod of iron has smitten the face of free Ohio. A chain has gone over hill and valley of her free soil, and that chain has been riveted to the staple of Kentucky slavery by paralytic hands. A deep broad stain of foul disgrace has spread from centre to circumference over Constitution, laws, institutions, every thing of which we had reason to be proud. A worse than vandal extermination had been ordered among the best dictates and the kindest yearnings of our hearts. The promptings of pity and the gushings of sympathy toward the outcast wanderer, have been intimidated by the array of bailiffs, lieters, and prison walls and dungeon damp. The hand of charity stretched forth to relieve, has been palsied by law. The voice of brotherhood opening upon a stranger's ear, has been hushed by stern command. Benevolence has been made criminal, and obedience to Christ, punishable with fines and imprisonment. A sentinel has been stationed at every freeman's door to watch who goes in and who comes out. A crier has been appointed over every freeman's table and wardrobe to prescribe who shall receive a loaf of bread and who a coat. A lock has been fastened upon every freeman's well with orders to whom "the cup of cold water" shall be disposed. An arrest has been laid upon every freeman's baggage, and every vehicle Northward bound is subject to a halt and countermand. A system of the basest espionage has been established in time of peace, among neighbors and fellow citizens, which converts every man's own household into spies and informers. All this and more has been perpetrated among us in 1839.

Then brethren is their nothing to do? While the enactments of the last Legislature define our Statute book, have we nothing to do? Before God we are in our measure responsible for the continuance of the black laws. Let us not, I beseech you, be lulled into inactivity by the consideration that these laws are likely to be inoperative. What is this to us? Shall we be willing to walk under the whip, because it may not for a time descend upon us in stripes? Shall we consent to have manacles made in the chambers of our Capitals, and stored up in the public vaults, and remain at ease because they are not already fitted to our wrists? No. Let us be resolved upon undoing what has been done as the only means of redeeming our state from reproach and our necks from the yoke.

With the earnest prayer that God may grant your convention wisdom to plan successfully for the repeal of the Black Laws, and bless your consultations to the deliverance of the oppressed in Ohio and the South, and with assurances of the warmest esteem for my personal acquaintances who may be present, I remain

Affectionately yours for the suffering slave.

JAS. A. THOME.

Dr. G. BAILEY, Cor. Sec.

For the Philanthropist.

Circleville, May 20th, 1839.

At a meeting of the Directors of the Pickaway County Ohio, Anti-Slavery Society, it was Resolved, That Eliza S. Pierce be a Delegate from this society to attend the Anti-Slavery society Convention to be held at Putnam, Ohio, on the 29th day of May.

Resolved, That the Convention be requested to adopt a series of interrogatories, to propose to Candidates at the coming fall election,—especially relative to the repeal of the "Fugitive Law" of the last session; and other laws, oppressive to the free people of color of this state.

Resolved, That it be recommended to the Ohio Anti-Slavery Society to change the form of the Philanthropist from the Folio, to the Quarto form, whereby it can be bound at the end of the year, and be preserved; and a copious and minute Index made to it for convenient reference. For who would not wish to possess such a treasure as would be contained in the Bound volumes of the Philanthropist.

G. Doan, President.

S. S. Denney, Vice President.

Wm. M. Coloch, Secretary.

Jas. G. Dordrige, Treasurer.

\* We believe that the "Emancipator," "Zion's Watchman" and the "Tribune" would quickly follow the example set by the Editors of the "Philanthropist," if even the expense of publishing and printing would be 10 per cent more than when unassisted, the Publisher is the same.

## For the Philanthropist. A TESTIMONIAL. AKRON, June 12th.

Dear Friend Bailey:

Just before I left Quincy, Illinois, about three months since, it was my happiness to become acquainted with the widow of the *Martyr of Alton*, who, with her mother and family, was about removing from St. Charles, Missouri, to that place.

She had just received a letter from the "Negro Republic," which I was permitted to copy. As it very strikingly illustrates the "barbarism," "ignorance," "poverty," and "degradation" of that miserable people, pining for lack of task-masters, I send you a copy of it, almost entire.

"Port au Prince, August 27th, 1838.

"MADAM:—

I conceive that the Board of Managers of the Haitian Abolition Society have conferred an honor on me, by instructing me to inform you of the sympathy and condolence of our Society with you in the loss of your beloved and ever to be lamented husband.

I am gratified to inform you further that we have transmitted to Mr. Lewis C. Gunn, of Philadelphia, per schooner *Cyrus*, four bags of coffee,\* subject to your order.

Accept, Madam, this small donation as a token of the high esteem in which we hold the fundamental principle your husband advocated, and of the respectful consideration in which you are held by this Institution.

With sentiments of respect,  
Your obedient servant,  
L. G. HAMILTON, Cor. Sec."

Could the chivalrous Mr. Wise himself have done a nobler deed!

Which one of all the institutions of our refined country, has expressed sympathy with the martyr-widow, more delicately and substantially than the emancipated slave republic? Yet with more than pharisaic pride, we shrink from them, and cry "stand thou there, for I am holier than thou."

I will add a short extract from an unpublished letter, written during the reign of terror in Alton.

"The Lord reigns! that is my hope, my joy, my triumph. I count it the highest honor, and one of which I am most unworthy, to be called to suffer in his cause. He sustains me wonderfully, blessed be his name! I shall yet live to praise Him; or if I die—die by the hand of violence, my blood will still cry from the ground in behalf of the manacled, soul-destroyed slave, in tones that will awake the nation."

Your affectionate husband,  
ELIJAH P. LOVEJOY."

Oh, where has his spirit of deep devotion gone! His baptism of suffering, but knit his soul more closely to the slave—made him the more joyfully yield up all—even life itself—to break the gloom of the grave that hangs over the children of oppression! His soul cleaved to the slave, and his love was stronger than death.

A man will make sacrifice for what he loves and the measure of his sacrifice, is the measure of his love. Easy convenience may bestow without love. Joyful self-denial comes only from a gushing heart. Which principle has actuated the 30,000 abolitionists of Ohio, during the past year? A nine cent poll tax! Lovejoy gave his life!

May his name fall upon us, and as we hide our burning faces in its folds, may we "bring forth fruit meet for repentance."

Your affectionate brother,  
C. S. RENSHAW.

\* By papers accompanying the letter, it appeared that about seventy dollars had been expended in the purchase and shipment of the coffee.

## For the Philanthropist. ABOLITION IN INDIANA.

Tanner's Creek, June, 1839.

MR. EDITOR:—Though little of late is heard through your columns of the cause of emancipation in Indiana, and though the means of promoting it are still very limited, yet we are well assured it advances. The mighty torrent of opposition strongholds it, and the spirit of persecution influences it. True, it is discouraging to hear the calls for lecturers, agents, &c., with the assurances of support, and find that there are none to go; to see the fields already white to harvest, and find the laborers so few; but it is encouraging to know that a very considerable number of local agents are active and successful. The subject is finding its way into families, conferences of Christians, public debates, private conversation, &c. The public mind is getting roused on the subject and who can doubt the result. As this discussion goes on, and opposition wakes up, candid minds are brought not only to see the awful magnitude of the evil we are laboring to extirpate, but also the inconsistency of all efforts to defend or prop it up.

We hear of the people rising up and forming societies in different parts of the State, the following extract from a letter before me, is but a specimen.

"An Anti-Slavery Society exists in this (Laporte) County. It was formed in the open prairie, the church in which it was expected to hold our meeting being closed against us. Since that time, we have had several meetings and discussion in spite of a very strong pro-slavery opposition.

"The way abolitionism is 'going down' in this county is truly encouraging."

The Society alluded to above is the Laporte County Anti-Slavery Society, auxiliary to the Indiana State Anti-Slavery Society. Its President, Abijah Bigelow, a veteran of the Revolution, whose head is whitened with the snows of eighty winters. Vice-Presidents, H. Williams, A. North, Ben. Evans, Robert Stewart and H. Anonord; Recording Secretary, Charles R. Averill; Corresponding Secretary, A. B. Brown; Treasurer, Dr. J. Whitcomb; Executive Committee, S. B. Peck, Thos. Tyrall, Jacob Bigeton, Wesley Diggins, and J. H. Waldo.

Again, the field is ripe for the harvest. We are, and have been, doing what we could; but a lecturer would be likely to do much in addition. We are willing to do our part towards defraying the expense of a sufficient number of lecturers to abolitionize the whole State.

JOHN CLARK.

For the Philanthropist.

RESOLUTIONS.

Passed by the Methodist Protestant Quarterly Conference of Tanner's Creek.

Whereas this Quarterly Conference believes that slavery in this country is emphatically oppression, and that all oppression is a high and grievous sin against God, and subjects its supporters to its curse;—And whereas, slavery has done immense mischief to our common country, and continues to cause divisions and disaffection in the Church of Jesus Christ; And whereas, in view of these things and of the light which is now shed on the subject, it has become our solemn duty, to take some action on this subject, to which we are called by the vital interests of the Societies composing this Conference, and which is demanded by the public voice;

Therefore Resolved, 1. We hesitate not, as a conference of Christians, to declare our solemn conviction, that slavery as it exists in this country, and in some parts of our beloved church, is a grievous sin against God, unjust and cruel in all its bearings, and destructive to the bodies and souls of its victims.

2. That those guilty of holding their fellow men in bondage, other than for violation of law, ought to be denied admission to the church, until

they have given evidence of repentance by ceasing to do evil themselves, and to sanction or uphold therein those that do.

3. That, with our knowledge, we will not give any sanction to slaveholders to preach among us, nor to have communion with us at the Lord's table.

4. That, as the disciples of Jesus Christ, and officers of his church, we will by the help of grace, unceasingly use all lawful means to oppose slavery, and warn all our brethren against giving their sanction to so fearful an evil, and exhort them who love the Lord Jesus Christ in sincerity, to join us and support us in our opposition to this enemy of God and man.

5. That our delegates to the next annual Conference be instructed to exert their influence in that body, that by it an influence may be exerted upon the General Conference and whole Church, to have this evil purged from among us.

JOSEPH HALL, Chm.

Wm. SMITH, Sec'y.

For the Philanthropist.

THOMAS MORRIS.

Free Senator! accept the lay

The unknown muse attunes for thee:

Not for the valorous display

Of martial feats and chivalry;

Or for the blood-stained laurels won

By knightly deeds of daring done;

Not for the palm of high renown,

The price of blood and chains and tears;

Nor for the talents vainly shown

In windy war with thy compeer;

But for a deed more nobly brave—

The pleading for the outcast slave.

For this thy name shall live in song

If song of mine itself shall live,

And living bear the meed along

Thy deeds have earned, and faithful give

To future time thy mortal worth

When cold thy ashes rest in earth.

And when thy proud compatriots lie

Forgotten, 'neath the silent sod;

And when their words and memories die,

Scathed by the lightning cress of God—

Thy deeds shall gain enduring fame,

And men unborn revere thy name.

Ah! yes, the ransomed slave shall bless

Thy name when thou art hid at rest,

And pointing to thy tomb express,

"There lies in peaceful slumber blest,

"The advocate of the oppressed,

"Friend of the poor and the distressed."

Intrepid Statesman! when the tongues

Of Northern Senators were hushed,

And despotism triumph'd o'er the wrongs

Of minds debased and spirits crushed;

When even Webster's spirit quailed,

And firm John Quincy's ardour failed—

'Twas then that thou rose to breast the storm,

And throw thyself in the breach—

To raise the captive's bleeding form,

And with undaunted manly speech,

To show his wrongs—the sighs and tears

That sprang upon his soul for years.

Thou spake on the oppressor flung

The burden of thy strong rebuke,

Till guilt alarmed and conscience stung,

With rage and contumacious stung;

And haughty southern awe-struck hung

Upon the thunders of thy tongue.

Firm and erect thou stood'st alone,

And slavery's haughty champions met;

Not the stern brow of fierce Calhoun,

Nor Patton's gag, nor Preston's threat,

Thy dauntless spirit could dismay—

Thou fear'dst not the face of CLAY.

Let fiery Rhett and Campbell roar

And woman's weak petition spurn—

Let Waddy Thompson—Slavery's slave—

With fiery rage—and anger burn—

Let Pinkney, Wise, and Atherton

Reap all the fame their deeds have won.

But thou shalt gain immortal praise,

Thy country's blessings rest on thee;

The bondman freed his voice shall raise,

And link thy name with Liberty—

For lo! thy monument shall be

Raised in the hearts of slaves made free.

A. L. B.

\* Those that uphold slavery!

For the Philanthropist.

Resolutions of the Ameyville Anti-Slavery Society

Adopted in April 1839.

Whereas, numerous petitions and memorials

signed by many highly respectable, and estimable

citizens from various parts of the Union, have, of late, been presented to the District of Columbia, and of the slave-trade between the States &c., which petitions, have, invariably, been ordered to lie on the table, without debate, printing or reference; and whereas the Senate of the United States did recently receive a pro-slavery memorial from residents of the District of Columbia, (one of the ablest members of the body being heard on that occasion, in opposition to universal liberty and in justification of perpetual slavery), and

Whereas, the Legislature of Ohio, have in obedience to the dictation of Kentucky passed an act designed to give to slaveholders every possible facility for recapturing their runaway property which act requires the citizens of this State under heavy penalties to harden their hearts against the victims of oppression; therefore,

Resolved, That congress by trampling upon the constitutional rights of many of their constituents, in refusing to consider their petitions and in taking part with the oppressor against the oppressed, have dishonored themselves, and the nation, whose representatives they are.

Resolved, That abolition still lives, and gives evidence of increased vitality and vigor, notwithstanding the cowardly attempt of Atherton and his coadjutors to strangle it in the House of Representatives, and the furious assault of Mr. Clay in the Senate chamber

Resolved, That the Hon. J. Q. Adams, Thomas Morris, and W. Slade by their manly opposition to the encroachments of the slave-holding power, and their fearless advocacy of the principles of liberty, have merited the confidence and high esteem of their fellow citizens.

Resolved, That we cordially despise the pro-slavery principles contained in Mr. Clay's speech against abolition, and regard its arguments and appeals as utterly unworthy the source whence they emanated.

Resolved, That with the help of God, we will continue our efforts for the abolition of slavery (Mr. Clay's appeal to the contrary notwithstanding) until \$100,000,000 worth of human cattle held in the United States shall be converted into men!

Resolved, That Martin Van Buren, the present occupant of the presidential chair and Henry Clay, the most prominent rival candidate, have both, by their open commitment of themselves to the slaveholding interest, forfeited the confidence and the suffrages of the friends of liberty and equal rights.

Resolved, That those members of the Legislature of Ohio who advocated and voted for the Kentucky black bill have disgraced our free institutions betrayed an undue regard for the slave-holding interest, and a disregard of the claims of justice and humanity, and have richly merited the stern rebuke of the people whom they have misrepresented.

Resolved, That when human statutes conflict with the laws of God, we ought never to hesitate to obey the latter.

Resolved, That no law of this state shall deter us from opening our doors to the weary traveller, our hand to minister to his necessities, and our lips to give such geographical information as may be solicited.

J. HUNT, Sec.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:

Tuesday Morning, June 25, 1839.

FEAR OF RESPONSIBILITY.—It is becoming fashionable, now that our principles are making rapid headway, for individuals, particularly those who have some reputation at stake, to say—"We cannot join your association, not because we doubt your principles, or deny the general propriety of your action, but we are not willing to become responsible for all your measures."

It is not true that the act of joining any association involves individual responsibility for all its measures. It simply involves the responsibility of maintaining its principles and course of action, as prescribed in the constitution. If the majority of a society adopt a measure, not prescribed in the constitution, and yet not inconsistent with it, in their judgment, no individual dissenting can be held responsible. He has the right of protesting, and, if not over-anxious about his reputation, will see in the proper exercise of this right, all needful security.

If he do not like a particular measure of his friends, let him oppose it, repudiate it, record his name in protest. His reputation will take care of itself. But we did not intend to argue against this objection. We thought simply to suggest to many of those, thus objecting, the propriety of being consistent. Why should you continue members of a church, which opens its communion to slave-holders without rebuke, or its pulpit to slaveholding preachers, or refuses to speak out against slavery? You are an Abolitionist in principle, but will not join us, lest now and then we should act improperly. But, it gives you no uneasiness, to belong to a church, which assumes the dreadful responsibility of conferring a practical sanction on one of the most abominable sins of this nation. "Ah! but," you say, "as an individual, I am not responsible, for my protest is recorded against it." Is it so? Join then our association, and when unwilling to share the responsibility of a measure, protest against it.

Only be consistent.

MR. ADAMS'S SECOND LETTER.

THE FIRST REASON.

It is somewhat remarkable, that the Abolition press, (with one or two exceptions,) has not reprobated more strongly the anti-abolition sentiments of Mr. Adams's last letter. We are unable to see, how in any important respects, his position differs from that maintained by a large majority of our fellow-citizens. They condemn slavery; they reprobate the pretensions of the slave-holder; they predict ruin to the country, from the continuance of the curse; but, they tell us that our philanthropy is visionary, our object of impracticable achievement, and our measures are wrong. What do they propose? Have they a better way? Or do they content themselves with simply opposing our action, and doing all they can to thwart us? Let the conduct of the press and the pulpit of the free states for the last few years, answer.

How does John Quincy Adams differ from this large class of people? Examine his last letter. We have seen nothing from any quarter, so well calculated to turn away the sympathies and support of the anti-slavery mind of the country, from our organization, as the sophistical reasoning, and covert sarcasm of this letter. Our measures, our objects, our hopes, all come in for a share of that ridicule and contempt which he so freely bestows on colonization. True, his letter is pervaded by a tone of deep hostility to slavery. None can rebuke the foul spirit in words more eloquent, severe than John Quincy Adams; and his last letter, we think, exceeds all his former ones, in sublime reprobation of slavery. But, what good will this do, when he is seen renouncing all hope of a better state of things through the instrumentality of moral means; ridiculing those, who think it safe to cease sinning immediately; affecting after all to doubt of the success of West India Emancipation; and sinking down in despair, under the belief that nothing but the arm of God, revealed in vengeance from Heaven, can rescue the slave from his destroyer?

We would not for a moment question the purity of Mr. Adams's motives. We honor his unquenchable love of liberty; we are grateful to him for the steadfast resistance he has offered to the slaveholder's arrogant pretensions; we admire the wonderful resources and energies of his never-waning intellect. But, we cannot help fearing, that the cause of anti-slavery may sustain more detriment from his eccentric course, than from many such speeches as that of Henry Clay.

The grounds of Mr. Adams's opposition to the abolition of slavery in the District of Columbia are not new; and in this we are surprised. We had thought, that a statesman of so much experience and wisdom, so familiar with the whole question of slavery, and at the same time so hostile to the evil, must have peculiar reasons for opposing its abolition, in a territory, under the exclusive and entire control of Congress. Since he has failed in starting any new objections to the measure, we are now more than ever, if possible, convinced of its perfect propriety.

Let us examine these reasons.

1st. "Public opinion throughout the Union is against it. This public opinion throughout all the slave-states is unanimous, or so nearly so, that no one dares to avow an opinion, favorable to the measure."

"Nor is the public opinion in any one of the non-slaveholding states, with the possible exception of Vermont, favorable to it."

"The immediate abolition of slavery therefore, in the District of Columbia, is no more in the power of any member of Congress to effect, than the immediate abolition of polygamy at Constantinople, or the immediate abolition of widow-burn-

ing in Hindostan; and if it were possible even to introduce into the House of Representatives, a bill to that effect, I should vote against it, so long as I should know it to be not only unwelcome, but odious, to at least four-fifths of the people throughout the Union."

The unsoundness of this reason consists in the assumption, that a representative has no other rule of action, than his impression, with regard to the general opinion of the people, for whom he legislates—that is, the supreme rule of conduct, for the legislator, in all cases, is, what he may believe to be, the will of the people. Is this a right principle? Will any one, who understands the responsibilities of man, as a moral being, contend for its correctness? What is such a principle, but a claim of supremacy for human, over divine authority, a claim that public opinion shall subjugate individual conscience?

Without reference to those matters in legislation that involve no moral principle, we take the position, that in all questions coming before a legislator, which concern a moral relation, he is solemnly bound, to conform his words and votes to the law of God, as understood by himself.

The acceptance of office from the people would be necessarily sinful, if it imposed on him the duty of acting in accordance with what he supposed to be their opinion, when by so doing, he should violate his conscience. It is manifest, that in no situation of life can a man, whether exercising inherent or delegated powers, divest his conscience of its supremacy.

The question then is, does slavery violate the divine law—is it sin? Mr. Adams answers in the affirmative.



in the mouth of neither, to cut the opponent short with dogmatic denunciation:

In taking measures "to render the District available, comfortable, and convenient, as a seat of government of the whole Union," other things besides the personal annoyance or inconvenience of individuals are to be seriously and liberally regarded. Whence the necessity, for comfort or convenience, of the splendid public edifices? The gratification of foreign public agents, and maintaining a dignified station in the eyes of all. There are thousands who hold, that, for the very same purposes, slavery should be abolished in the District. Their argument is this: It is a confessed stigma upon our institutions, upon our moral sensibilities, upon our religious professions. Let no man start and exclaim, thus to characterize it is offensive. In this very speech, Mr. Clay concedes it to be the "one dark spot in our political horizon."

Should we not then exclude this "dark spot," and all vestige of its existence among us, from the presence of every one, within the immediate precincts of our national capital? Is not this due to our national character?

In both these extracts, Mr. Hammond contends, that Congress may be reasonably called upon to abolish slavery in the District, because it is a stigma on our national character, and "an annoyance," a "disturbance of the peace," a "destroyer of the comfort," of the opponents of slavery. We have taken not only this ground, but also the ground, that as a nation we are, under every aspect, accountable for the further continuance of slavery in the District, so that if there be any criminality in the practice, we are deeply criminal.

We remark again on this reason, that Mr. Adams seems to forget throughout, that the slaves have rights as well as their masters. One of the principles on which government should always proceed, is, equal and exact justice to all men. Mr. Adams thinks Congress would do an act of great injustice to the free people of the District, by making slaves freemen, but sees no injustice in keeping those, slaves, who have as much right to freedom, and the protection of Congress, as their masters. Mr. Adams reveres the doctrines contained in our Declaration of Independence. One of them, which affirms that governments derive their just powers from the consent of the governed, he quotes, in order to prove that without the consent of the white people of the District, Congress ought not to abolish slavery among them. We would quote the same doctrine to prove, that without the consent of the seven thousand slaves there, Congress ought not to continue them in slavery. Let us apply the reasoning of Mr. Adams to their case.

"When the people are represented in the Legislative assembly, the consent of the whole must be inferred from the voice of the representative majority; but when the people are to be bound by laws emanating from a legislative assembly where in they have no representatives, their will must be ascertained by manifestations from themselves." Now it is certain, that all those persons in the District, who are held as slaves, are utterly averse to the continuance of slavery among them, and consider it an entire violation of their right of property in themselves. Therefore, Congress ought at once, inasmuch as this slavery continues by virtue of its authority, to pass an immediate act for its abolition.

How is it possible, if Mr. Adams' reasoning be correct, to avoid its application to the case of slaves in the District; unless, indeed, Mr. Adams and the Congress of the United States choose to assume the ground, that slaves are not human beings? Nothing but the perverting associations of thought and feeling which slavery has thrown around our public men, could have prevented this statesman from seeing, that in his train of reasoning to prove the injustice of abolishing slavery, he was in fact making out one of the strongest arguments in favor of its abolition.

This slavery-question has a wonderful aptitude for disordering the moral vision of the American people. They reason concerning it, as they would be ashamed to reason on other analogous questions. Forgetting that slavery is a practice utterly at war with all our notions of justice and humanity, they deal with it as if it were an institution founded in the best principles of man's nature, and sanctioned by the divine law.

Is not slavery an immorality—an immorality, ruinous to the general welfare? Is it not a public nuisance? Would Mr. Adams contend that Congress had no right to suppress robbery or extortion, or gambling in the District?

Suppose the vice of gambling were openly practiced in that territory—that at the time of its cessation, it was, and ever since had been, one of its local customs—that there were no laws against it, and the people of the District were universally averse to its suppression. Would Mr. Adams find in these circumstances a reason for not legislating upon the subject? Would he not rather insist, that the honor of the nation, the cause of good morals, and the welfare of the community, required from Congress the enactment of laws, making the practice, penal? What would be thought of such reasoning as this? "I believe gambling to be immoral, destructive of the welfare of the community, and a stigma on the honor of the nation; but the people of the District do not think so. Therefore, as the matter concerns themselves, I feel bound to be governed by their will and oppose any bill for the suppression of gambling." This is Mr. Adams' reasoning, (which he applies to the question of slavery in the District), applied to the case of gambling in the same territory.

Mr. Adams in his last speech on slavery-matters in Congress, avowed himself in favor of the abolition of the inter-state slave-trade. Congress has no more constitutional power over this subject, than that of slavery in the national capital. Public sentiment throughout the Union is averse to its prohibition; and the states whose interests would be affected by it, are universally opposed to it. Besides, it has no other kind of connection with the interests of the whole Union, than has slavery in the District of Columbia. And yet Mr. Adams, if we have not entirely mistaken him, would be in favor of a bill for the suppression of this traffic. How then, in the name of consistency can he stand forth as the opponent of abolition in the District?

In conclusion it may be remarked, that while slavery exists under authority of Congress, the national sanction is given to the entire system throughout the South. Were slavery abolished by Congress in the District, this sanction would be withdrawn, and the nation's brand of reprobation would be placed on the practice of slaveholding. Ought not this to be done? We appeal to every man who values his country's honor, and appreciates the obligations which her revolutionary struggle for freedom, her Declaration of Independence, her

present position and professions impose upon her,—ought she not to let the world know, that where her national legislature can act, there slavery shall find no quarter or compromise?

We are too much hurried this week for further comments.

#### ASSEMBLIES, CONFERENCES, CONVENTIONS.

We said, two numbers since, that "among the most formidable enemies of the slave, must be reckoned at present, the General Assemblies, General Conferences and General Conventions of Christian churches." We meant all we said.

These bodies, it is understood, represent the best piety and intelligence of the several churches. The General Conference of the Methodists, particularly, is composed exclusively of preachers, who are presumed in general to have a more just appreciation of christian truth, and to feel a deeper interest in its success, than the laity.

Their great object is, the preservation and extension of sound doctrine and pure morals; all moral and religious subjects come legitimately under their notice. Whenever a heresy starts up, that threatens the integrity of the church, it is their business to sound the alarm, and testify against it. Whenever a particular sin, lifting its head above the rest, endangers the purity of the church, they feel it to be their duty to point it out to special reprobation and show its utter hostility to right principle. In a word, they are called upon to guard the health and purity of the church, set their faces against all error and sin, and especially to act not only against those heresies or sins which, under the circumstances, threaten the most serious encroachments on the kingdom of Christ; but also in favor of those institutions or practices, which from existing causes, may be peculiarly necessary for the promotion of some vital interest.

So well is this understood, that no one is surprised when these bodies pass solemn resolutions, denouncing lotteries, gambling, intemperance and sabbath breaking, and recommending sabbath schools, temperance societies, &c. The duty of such action is manifest to all.

Suppose one-third of the members of the Presbyterian church were addicted to the practice of sabbath breaking. Many of their brethren, scandalized at such conduct, memorialize the General Assembly on the subject, earnestly praying it to pass resolutions, setting forth the duty of observing the sabbath day, and condemning its violation as sin against God. Year after year similar memorials go up, but the Assembly in some cases will not act upon them; in others, are shaken to its centre by excited debates as to the propriety of considering them, and in every instance, steadily refuses to express any opinion, with regard to their object. We ask, what would be the effect, the necessary effect, of such conduct? Plainly, to secure the sanction and support of the whole church, to the practice of sabbath-breaking. Thus the Assembly would be doing every thing in its power to destroy the obligation of sabbath observance, short of an act expressly affirming the non-existence of such obligation.

We have given a supposed case; we advert now to a real one.

Slavery has taken up its abode in the American churches. It finds a welcome home in the Southern portions of nearly all the large denominations. In the church, as in the state, different opinions concerning it are expressed. Some call it an evil; some a great moral evil; some a sin; some, one of the vilest sins under the sun; others will have it, a Bible institution. Whatever it be, it has rapidly extended itself in form and spirit, and is now excited discussion every where. It is emphatically the question of the age and country, and since the church is so deeply involved in the practice of slaveholding, it is time its constituted authorities should give their opinion upon it.

Memorials, praying that it may be recognized as a sin, and some action be taken against it, have of late years been sent up repeatedly to the bodies alluded to, but they have steadily refused to answer the prayers of the memorialists. Sometimes the memorials have been treated contemptuously, sometimes they have been acted on just far enough to show that whatever might be the opinions of free state members, they have suffered themselves to be subjugated by southern dictation. In no instance, have these bodies, representing the piety and intelligence of the church, been induced to say that slavery was wrong.

As before in the case of sabbath-breaking, so now in this, instance we ask, what must be the effect of such conduct? Clearly, to secure the sanction and support of the moral power of the church, to the practice of slaveholding. Is it not, then true, that these bodies, whose decisions, whether express or implied, upon moral and religious subjects must have weight proportioned to the amount of integrity and information which men concede to them, are among the most formidable enemies of human liberty?

To be more particular, the evils which flow from such recreant conduct are these:—

1. With a certain class of persons, the character of ministers of the gospel for fidelity to their principles is greatly depreciated and their influence curtailed.

2. In the estimation of another class, christianity itself, is made to suffer detriment; for if those who are fairly presumed to enjoy most of its light and favor, can thus find nothing in so unnatural a crime as slavery to deserve their reprobation, surely the religion they preach is a worthless one. Absurd as such reasoning is, still that there are many who do thus reason, and by the immoral time-serving of christian professors are taught to despise christianity, is a well known fact.

3. But, a large majority are influenced in a different way. Retaining their confidence in these bodies, and their hold on christianity, they learn gradually to look upon slavery as a kind of misfortune, which, though not exactly right, God sometimes or other tolerates, and therefore, had better be let alone. Thus, the slaveholder is encouraged, the public conscience quieted, sympathy for the slave abated, and the few who still struggle to bring about the year of jubilee, are pressed down by additional odium, and find new obstacles thrown in their way.

For the blood of the poor, suffering captive, God will hold these religious bodies largely accountable.

"THE GOOD SAMARITAN RELIEVER."—Our printer made us talk nonsense last week, in a little article, entitled, "The Good Samaritan Reliever." In spite of our corrections, and re-corrections, he would make us say, Believer instead of Reliever.

"THE JAMES WILLIAMS NARRATIVE."—The African Repository, following in the wake of the Christian Statesman, is also out on us for publishing the advertisement of the "James Williams Narrative." We must be tolerably near perfection, if our opponents can find no other fault with us but this. We directed the advertisement to be taken out of the paper, immediately after the fictitious character of the Narrative had been publicly acknowledged by the Ex. Com. of the Parent Society. We supposed of course it would be done, never troubled ourselves about it afterwards, and did not know that it still stood in our paper, until apprised of the fact, by the admonition of the Statesman. As to the assertion that Abolitionists in the West are actively circulating this production, we flatly contradict it.

COURTESY OF COLONIZATION.—We begged the Colonization Herald in our last week's paper, to record a specimen of Colonization literature. We now ask the same journal to preserve the following specimen of Colonization courtesy.

Some weeks since, during our absence, a little notice of a Colonization convention appeared in our paper, headed "Mysterious." It was copied from an Abolition paper in the East, and republished on our fourth page, under the general head, of Miscellaneous, in solid brevity, so that it could hardly be mistaken for original matter.

A late Christian Statesman cuts this notice from our columns, and favors us with the subjoined comments.

"We clip the above from the Cincinnati Philanthropist. It may be the editor of the Philanthropist does not receive any papers from the city or State of York—if so, his ignorance is some what excusable—but if he does, he is either naturally or fatally blind, or intentionally or knavishly so. We have seen notices of this convention in more than one, or two, or three papers. And, if we mistake not, we published more than one, two, or three notices, relative to it, in the Statesman. We believe he gets our paper; at least, we mail it to him, expressly to keep him advised of 'so noble an enterprise,' that is 'going ahead so brilliantly.'"

Suppose he inform his readers that he missed the criminal and hung the innocent on his double dilemma. He has not shown much courtesy; perhaps he may show more fairness. We cannot take leave of our neighbor, without complimenting him on his acute distinctions. "Naturally or fatally blind, or intentionally or knavishly so." We take it, that the editor must have been sharpening his discriminating faculty, by whetting it on Crabbe's Synonyms.

#### Fourth of July in Dearborn County.

A meeting of the Dearborn Co. A. S. S. will be held on the 4th of July proximo, at the stone Chapel, east fork of Tanner's Creek. The meeting will commence at half past 10 o'clock A. M. Rev. J. BLANCHARD of Cincinnati, and Rev. J. M. Henderson of S. Hanover are expected to address the meeting. The friends of liberty are invited to attend. Any who may come a distance will be welcomed to convenient accommodations.

June 20th, 1839.

J. CLARK.

Letter of W. H. Burleigh, Esq., in answer to an invitation to attend the Ohio Anti-Slavery Anniversary.

DEAR SIR:

I have delayed my reply to your kind letter inviting my attendance at your Anniversary meeting on the 29th inst., hoping that something might transpire that would justify me in leaving my editorial duties for a few days to comply with your request. Other duties, however, of too pressing a nature to be neglected, compel me reluctantly to decline your invitation. In my stead, therefore, accept my most fervent desires that you may be guided in your deliberations by that wisdom which cometh from on high, that they may result in the advancement of our most righteous enterprise.

As an American citizen, and especially, as a citizen of a professedly free state, I feel keenly the degradation of Ohio. She has bowed her neck to the yoke of a foreign despot, and meekly doing the bidding of a tyrannical master. Shame upon the men who have laid this degradation upon her—and double shame upon her freemen if they submit to this degrading yoke! I cannot believe that they will. The spirit of liberty is not dead in Ohio. There is yet in your whole state a conservative principle that will work her redemption from the crime and shame imposed upon her by a servile Legislature. Be it the determination as it is the duty of the abolitionists of Ohio to call this spirit into action, to energize it, and direct its impulses aright; and though their toil may be protracted and severe, their sacrifices many and great, they will have the assurance that their labor is not lavished in vain, nor their strength spent for naught.

Ohio must be emancipated. Her abolitionists are the men to do the work. The world expects it of them. Let not the friends of humanity be disappointed. I trust that the bickering and contentions, the follies and fanaticisms which have brought contempt upon our cause in some portions of the east, and filled the hearts of our friends with grief if not with doubt, may find no aliment in your annual meeting. Let it be shown that the abolitionism of Ohio is not only active and self-sacrificing in its character, but that it is based upon common sense and the word of God. That it is as conservative of all the righteous institutions in Church and State, as it is destructive to slavery and oppression. I hope to hear that your meeting has been not interesting and animating merely, but harmonious and effective. Thus will our enemies be dismayed when they see our friends united, moving forward in one unbroken phalanx, not to a doubtful conflict, but to certain triumph—not for victory or death—but for victory—speedy, complete, and triumphant.

May your deliberations be characterized by kindness, firmness, prudence, courage, energy and wisdom, and may His blessing be upon you who came to preach deliverance to the captives, the opening of the prison-doors to those who were bound.

Yours, for truth and liberty, and law.  
W. H. BURLEIGH.  
G. BAILEY, Esq., Cor. Sec., &c.

CORRECTION.—In the month of June, 1804, thirty-five years ago, Mr. H. Hammond, of Springfield township, in this county, inscribed the initials of his name on the back of a Dry Land Terrapin. A few days ago, it was discovered by Mr. H. about 80 rods from where he had it in his possession in the year '04, the letters on it being perfectly plain and indelible. The Terrapin was again set at liberty, to live and while away the balance of the century.—*Newbernville Gazette.*

#### MASSACHUSETTS ABOLITION SOCIETY.

Brother Wright.—It is made my duty, as Recording Secretary, to give you some account of the proceedings at the formation of the new State Anti-Slavery Society. For many reasons, it is deemed important to organize the society now—during anniversary week. There was not time, after it was finally decided in our own minds that a new society must be formed, to issue a call and make other necessary arrangements for a general convention on the subject. For this, and other reasons, it was deemed best to organize in the manner stated below. To this, under the circumstances of the case, it was thought there could be no valid objections—and more especially as the original New England Anti-Slavery Society was organized in the same way, with only twelve individuals present, and at a time when a call for a public convention would have brought together quite a number from different parts of the country, who were even then friends of immediate emancipation. Accordingly, on Monday, May 27th, a meeting of such friends as could be conveniently reached, was held, at 3 o'clock P. M., in the Marlboro' Hotel, "to take into consideration the present state of the anti-slavery cause, as carried on by the existing organization in this state, and also to hear and act on the report of a committee, chosen at a preliminary meeting to draft a constitution."

The meeting was organized by the choice of Rev. D. S. King of Boston, Chairman, and J. W. Alden, of Cambridgeport, Secretary, and was opened with prayer by Rev. C. T. Torrey of Salem. After some consultation in regard to the formation of another state anti-slavery society, on the basis of the American Anti-Slavery Society, from which the existing state society was believed to have widely departed, it was unanimously voted, that the meeting now proceed to the organization of such new society. A Preamble and Constitution were then submitted by the Committee on the subject, and after discussion and amendment were unanimously adopted as follows:—

#### Preamble and Constitution of the Massachusetts Abolition Society.

Whereas the Most High God "hath made of one blood all nations of men to dwell on all the face of the earth," and hath commanded them to love their neighbors as themselves; and whereas our national existence is based upon this principle, as recognized in the Declaration of Independence, "that all men are created equal and are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness;" and whereas, in the face of this solemn avowal before Almighty God and the world, and in violation of the principles of natural justice, of righteous government, and of the Christian religion, nearly one sixth part of this nation are held in bondage by their fellow-countrymen; and whereas we regard such slavery as destructive to the prosperity, peace, union, and liberties of the entire country and of the several states, and believe that righteousness alone can exalt this nation, that the command of Jehovah, to "execute judgment," and by righteous law, as well as other means, "deliver him that is spoiled out of the hand of the oppressor," is binding on us as a people, and that there are, at the present time, the highest obligations resting on the people of the free," as well as the slave "states, to remove slavery by moral and political action, as prescribed in the constitution of the United States," and of the several states; and whereas we believe it the duty and the interest of the masters, immediately to emancipate their slaves without expatriation, and that no scheme of colonization, either voluntary or by compulsion, can remove this great and increasing evil, and that we owe it to the oppressed, to our fellow citizens who hold slaves, to our whole country, to posterity, to immutable justice, and to God, to do all that is lawfully in our power to bring about its utter extinction, we do hereby agree, with a prayerful reliance on the Divine aid, to form ourselves into a society for this purpose, to be governed by the following

CONSTITUTION.

Art. 1. This society shall be called the Massachusetts Abolition Society, and shall be auxiliary to the American Anti-Slavery Society.

Art. 2. The doctrines of this society are summarily set forth in the preamble to this constitution. Its objects are the entire abolition of slavery and the slave-trade in the United States, and the elevation of the character and condition of the people of color, and their admission to equal religious, civil and political rights and privileges with the whites. It will endeavor to effect these objects by the use of all means sanctioned by law, humanity and religion. It will aim, through the agency of the living speaker and of the press, to convince all our fellow-citizens of the correctness of its doctrines and the propriety and justice of its objects. It will also endeavor, in a constitutional way, to influence Congress to put an end to the slave-trade and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia, and likewise to prevent the extension of it to any state that may hereafter be admitted to the Union.

Art. 3. Provides that any person who assents to the principles of the constitution, is in favor of its objects and measures, and is not a slaveholder, may become a member of the society by signing its constitution and contributing to its funds, and a life member by the contribution, at one time, of ten dollars. The other articles relate to officers, representation from auxiliaries, meetings, &c., and together with an expose of the purposes and plans of the new organization, and the reasons for separate action, will, in due time, be laid before the public, by the executive committee. Meanwhile, the above will serve to show of what materials we are made, what are our doctrines, our objects and our measures.

After the adoption of the constitution, a committee of six was appointed to nominate a list of officers for the Society, and report at a subsequent meeting. The notice of this meeting was given on Tuesday in the New England Anti-Slavery Convention, and as extensively as possible in other ways; and all abolitionists in favor of the measures were invited to attend and aid in completing the organization of the Society. The meeting was held on Wednesday morning, at 9 o'clock, in the Marlboro Chapel, Hall No. 1, and was called to order by the chairman, Rev. D. S. King, of Boston, and opened with prayer by the Rev. David Brigham, of Framingham.

The proceedings of the former meeting, and the constitution then adopted, were read by the Secretary, after which a statement was made of reasons for a new organization and the manner of effecting it, followed with explanations of the constitution. It was then stated that the names of all persons in favor of a new organization, on the general principles contained in the constitution, could then be taken, after which the constitution would be open to any amendments proposed by such persons, and the Society be organized by the choice of officers; and a motion was made to this effect, and a committee appointed for the purpose. While the committee were taking the names, several gentlemen present addressed the meeting with great interest and effect. A letter was also read from Rev. O. Scott, who was prevented from attending the meeting by sickness, highly approving of a new organization.

More than one hundred and fifty persons, from seventy-five different towns, enrolled their names. Two amendments to the constitution were then proposed. One of them was referred to a committee to consider and report. The other related to the name of the society. The name, by the constitution as first adopted, was "The Massachusetts State Anti-Slavery Society"—the word "State" being inserted to distinguish it from the old society, whose name is "The Massachusetts Anti-Slavery Society" simply, without the word "State." Several names were suggested, and the matter was finally referred to a committee, consisting of Messrs. Charles Tappan, George Allen, and A. A. Phelps, with power to change the name, if they deemed it best. That committee subsequently met and decided to call the society, "The Massachusetts Abolition Society."

The Committee to nominate officers then reported, and the officers were severally elected. The entire list will be published in due time. Wm. B. Dodge of Salem, is President; Eliza Wright, Jr., of Boston, Corresponding Secretary; A. A. Phelps, of Boston, Recording Secretary; and Josiah Packard, of Boston, Treasurer.

On motion of Rev. C. T. Torrey, the following resolutions were unanimously adopted:—

Resolved, That in forming a new State Anti-Slavery organization, we solemnly disclaim any sectarian or party political objects. Our aims are, to promote in all lawful, constitutional, moral and Christian ways, the immediate and entire abolition of slavery in our land, and to secure for our beloved brethren, both bond and free, the enjoyment of all their rights as men, and as members of society, on the same terms on which these rights are accorded to men of a different complexion. And to attain these ends, we deem it necessary to present our cause before the community, on its merits; unconnected either in form or in fact, with those sectarian and local or personal objects, which have been recently, to so great extent, in this State identified with it.

Resolved, That the Executive Committee be instructed to prepare and issue at an early day an address to the public, setting forth our objects and reasons for separate action, and inviting the co-operation of all who love the cause of enslaved humanity, and that the same be published in the papers, and in pamphlet form, together with a list of the officers of the society, and an account of the proceedings at its formation.

After the adoption of these and some other resolutions, the society adjourned, and the Board of managers remained and elected an Executive Committee. The committee have since met, and organized, and commenced their work; and God helping them, they will prosecute it with vigor, and with a steady and undeviating devotion to the slave.

Yours truly, A. A. PHELPS, Rec. Secretary, Boston, June 3, 1839.

P. S. Anti-Slavery papers will confer a favor by publishing the above.

From the New York Express.

LATER FROM RIO JANEIRO.—A vessel has arrived at Philadelphia bringing Rio papers to the 1st May. Through the month of April a large number of slaves had been sent into port, captured by British cruisers. In six vessels were found about 1800 slaves. The slaves sent into port are hired out for eight years—those who employ them giving five pounds for the eight years service. The British Government pays five pounds to the captor. After the eight years service the apprenticed men are to be emancipated. This bondage is represented to be almost as bad as perpetual slavery—many dying before the expiration of the eight years, while others never allowed to leave the plantation. Great excitement prevailed against the English at Rio in consequence of the circumstance alluded to in our morning paper of the frigate into a steamer sailing upon a party of pleasure by a British frigate—a passenger was killed. The only excuse given for the outrage was the supposition that the vessel intended to secure some captured slaves in a prize vessel near by—the steamer passing between the frigate and the slaves.

The citizens were so much excited that they would not allow the British boats or officers to land. This resolution was maintained for several days, and we do not hear whether or not it continued to be enforced beyond the last of April. Several British boats had been beaten off, but the American flag protected securely the American shipping.

The United States ship North Carolina was at Rio on the 1st ult., to sail for home in three days. The U. S. schooner Enterprise was to sail in a few days.

MANHOOD PETITION.—The working men in England have got up a National petition, to be presented to Parliament by Mr. Attwood, of Birmingham, for a redress of their grievances. The number of signatures, and the length and weight of the petition, surpass all that we have ever heard of on our side of the Atlantic. The number of signatures amounted to one million and a quarter; the length of it, two miles, 1504 yards, its weight, 560 lbs. When it was delivered to Mr. Attwood, it was wound up into a roll of about four feet diameter, and girded round with iron hoops, being brought to him in a vehicle ornamented with banners and lanterns, and escorted by fifty-two delegates from the National Convention.—*Discriminator.*

SLAVERY IN IOWA.—It has been decided by Chief Justice Mason, at the present term of Court, that slavery cannot exist in Iowa. This settles the question at least for the present.—*Iowa Gaz.*

BROOK COUNTY AGAINST THE FIELD.—Our County Levy, this year, is only 50 cents a head, and our Poor Rates 000. The Overseers of the Poor had a meeting on Friday last, for the purpose of settling the accounts of the past year, and of assessing the rates of the present, when it was ascertained, that the surplus of the last and previous years, would be more than sufficient to meet all the estimated expenditures of the current year. Hence there was no necessity for a Levy of poor rates.—*Transcript.*

YELLOW FEVER AT CHARLESTON.—The Port Physicians at Charleston, S. C., reports that there were some cases of yellow fever on board the ship Buma, at that port from Havana—two of the men had died—the other was convalescent. He adds:—

"I feel confident in asserting that no injury to the health of Charleston will accrue from these cases, and that our city is free from epidemic disease, and every physician of intelligence and experience will concur with me, that yellow fever never prevails in Charleston before the end of July. I may here state that no public officer, nor the Board of Health, would conceal the existence of any disease calculated to create danger to the citizens, while at the same time, they have generally been opposed to exciting useless alarm."

ANNUAL STATEMENT OF THE Commerce and Navigation of the United States.—We have received from Washington an abstract of this interesting document, from which we present the following:

Imports for the year ending Sept. 30, 1838.

Total amount, \$113,717,404

Of which were imported in American vessels, 103,987,449

In foreign vessels, 10,729,955

Exports.

Total amount, 168,486,616

Of which were domestic produce, 96,033,821

Foreign produce, 12,452,795

Domestic Articles.

Exported in American vessels, 79,855,599

" in Foreign vessels, 16,178,222

Foreign Articles.

Exported in American vessels, 9,964,200

" in Foreign vessels, 2,488,595

Navigation.

American shipping entered the ports of the United States for the year ending Sept. 30, 1838, 1,302,974

Do. cleared from do, 1,408,761

Foreign shipping entered during the same period, 592,110

Do. cleared do, 604,169

Registered tonnage as corrected Sept. 30, 1838, 822,591

Enrolled and licensed, 1,044,107

Fishing vessels, 131,102

Total tons, 1,994,789

Employed in the Whale Fishery, 129,629

Shipping built in the United States during the year ending Sept. 30, 1838:—

Registered, 41,850

Enrolled, 71,275

Tons, 113,134

#### NEW ORLEANS, June 10

In our city business of all kinds appears in general to be perfectly paralyzed. The lateness of the season will no doubt account for dullness to a great extent, but the real cause of this utter prostration is the difficulty existing in our money affairs. The banks are not only stopping the wheels of commerce by their own plan of operations, so far as these actually extend, but they are creating doubt and mistrust in the public mind as to the solvency of our currency, by their abstaining from publishing the monthly statement required by law.—*Louisiana.*

HARVEST.—Harvest has commenced in East Tennessee, and in Eastern Virginia. The wheat has ripened into an excellent crop. In Georgia and South Carolina the harvest is, by this time, entirely over.

We are happy to learn the vigilance of the British cruisers on the coast of Brazil will very probably soon extinguish entirely the abominable traffic in slaves. Three slave vessels from Africa, having on board between 800 and 900 negroes, were captured and sent into Rio between the 1st and 15th of April. This success has greatly increased the activity of the cruisers, and caused them to redouble their vigilance.

WRIGHT AND ANTI-SLAVERY.—The following paragraph is from the National Intelligencer New York correspondence, of June 6.—The mass of our Whig friends hereabouts have been routed by the Gazette suggestion, that the Whigs in holding abolition meetings, and uttering denunciations against abolitionists, was weakening themselves, by driving from their own party, a large division of its strength. This extract may possibly impress some of them with a conviction, that the Gazette has not spoken without book.—*Cin. Gaz.*

"The American Anti-Slavery Society, I see is making a desperate effort to make the abolition cause the popular cause. The Executive Committee have issued an address, asking for a subscription of \$100,000 for the cause. Gerrit Smith has put his name down for Ten Thousand Dollars, and has already remitted this sum to the Treasurer of the Society. Mr. Smith is the man who sends two Administrators members to the next Congress from this State; his great influence and great exertions defeated the Whig candidate."

#### LIST OF PLEDGES MADE AT THE ANNIVERSARY AT PUTNAM, May 30, 1839.

A. Allen,	\$5 00
D. Allen,	5 00
Antrim, Guernsey co.,	3 00
Bellefontaine,	10 00
Burel, L. G.,	5 00 paid
Bryan, Jos.,	5 00 paid
Bushnell, Rev. H.,	25 00
Bailey, Gamaliel,	10 00
Burr, Tim.,	10 00
Birney, J. G.,	60 00
Brink, E. A.,	10 00
Byrd, John H.,	5 00
Brook, James B.,	5 00
Brown, J. C.,	5 00 paid
+ Cherokee A. S. S., Logan co.,	20 00
Clinton co.,	50 00
Cadiz, per R. Hanna,	100 00 paid
Cincinnati, per G. Bailey,	600 00
Catel, J. D.,	50 00 paid \$15
Cabel, M. J.,	5 00 paid
Craig, S.,	5 00 paid
+ Deerfield, Morgan co.,	50 00
D. Witt, Luke,	10 00
Davis, B. F.,	5 00
Dugdale, John,	5 00 paid
Donaldson, Christian,	100 00 paid
Donaldson, Wm.,	100 00 paid
Donaldson, Thos.,	100 00 paid
Dickely, David,	5 00
Duffy, William,	1 00 paid
Franklin, names not given,	21 25 paid
+ Greenfield, Highland co.,	100 00
Granville, Licking co.,	200 00
Greenwood, Harrison co.,	70 00 paid \$36
Gibbs, Eldon,	5 00
George, H.,	5 00
George, Wm.,	5 00
George Alex.,	5 00 paid
Guthrie, A. A.,	50 00
Gurney, David,	50 00 paid
+ Green co., per — Purdy,	50 00
Harrisville, Medina co.,	50 00 paid \$10
Horton, Jas.,	5 00 paid
Hunt, J.,	5 00
Hanna, Robert, of Cadiz	10 00 paid
Hathaway, Parson,	5 00
+ Hubbardville, per J. M. Hibben,	25 00 paid \$8
Hudson co. A. S. S.,	5 00 paid
Irish, Wm. B.,	20 00 paid
Irish, Wm. B., for A. S. Soc.,	13 00 paid
Jones, Lemuel,	10 00 paid
Johnson, John,	5 00
King, Leicester,	50 00 paid
+ Keene A. S. S., Coahoma co.,	100 00
Ludlow, J. C.	10 00
+ Mt Vernon, Knox co.	60 00
+ Lees Run, per R. Hammond	30 00
Moore, H. W., Newark,	50 00
McNeely, Cyrus	10 00
Moore, Milton	10 00 paid
Mariam, Cyrus	5 00 paid
+ Madison co., per Geo Morris	50 00 paid \$10
Mc Pleasant, cent a week Soc.	5 00 paid
Newtown, Muskingum co.	23 00
New Athens, Harrison co.	70 00 paid \$6
New Concord, Muskingum co.	50 00
New Concord, Juvenile Soc.,	20 00
New Garden, Columbiana co.	30 00
Putnam, Muskingum co.	100 00
+ Pennsylvnia, Morgan co.	10 00
Olson, Wm. A.	5 00 paid
Pettyjohn, Abraham,	5 00
Parish, F. D.	10 00
Pera, A. S. S., Delaware co.	30 00
Ross co.	175 00
Ridley, Brown co.	200 00
Robinson, E.	5 00
Robinson, Mrs.	15 00
Rodgers, Thos.	5 00 paid
Rodgers, Wm. H.	10 00
Trumbull co.	200 00
+ Sardinia, Brown co.	55 00
Talmadge, Portage co.,	50 00
Strick and, Mark.	10 00 paid \$5
Smith, S.	5 00 paid
Sturges, Edward,	25 00 paid
Smith, Thos.	5 00
Sheppard, M.,	10 00
Tracy, John M.	1 00 paid
Stone, Curtis,	5 00 paid
Stonewall, Matthew,	5 00 paid
Trimble, Jr., John,	1 00 paid
+ Strongsville, Cuyahoga co.	10 00



POETRY.

From the Methodist Protestant (Phil.) Letter Press.  
UNCHECKED VERSE.

Inscribed to Dr. G. B.—the author's most intimate friend.  
Let no accusing spirit vex your soul,  
As though it were reluctant to its task.  
'Tis more than willing—passionately burns  
With quenchless ardor in its high empire.  
But, as a giant—who, in weight of mail  
Full clad, would leap to some martial strain—  
And swing his sword, and smite his sounding shield—  
Light as a love-lane, lifted by a lute—  
Shall yet be helpless in the narrow grasp  
Of wrist and ancle fetters, lock'd and left;  
So, by these fleshly bonds, the mightier soul,  
Chafed and enfeebled, scorns them and yet yields.

What!—coldly breathe, then mally shout with  
What!—shakes the offering of Eternity—  
Shall thus the nature that crowns to heaven;  
That now, in vivid vision, crown'd with stars,  
Wielding the comet as its flaming blade,  
Bearing before its heart the silver moon,  
Foot-wing'd by lightning,—lo! on echoing clouds,  
Strides in full pomp,—the Mystery of Power!  
Shall such a nature shrink within the guise  
Of this soft sense, victim of fire and frost,  
Thrilling with threatnings of disease and death,  
And, baffled in its sublime attempts,  
Pine, all uneasy, in its May-day home—  
Wander, as restless, 'mong its fellow-homes—  
Return, through sun and shade, and still pine on—  
Half frenzied that its pinions wait its plume—  
And cannot—cannot—cannot—CANNOT SOAR!

God only knows!—I startle verily!  
My fellows are not witness of my name—  
My friends, my fault of frankness fondly praise—  
My father's memory holds my first love's breath—  
My wife laughs out, assured she knows me well—  
My children turn their quiet eyes on me,  
And with me with my own identity—  
But still my spirit, in its inner cell,  
'Bides undisturbed, like a hermit, looks  
From cavernous shadows where none else intrudes,  
Calm on the open sunshine of the world,  
I call to them; I tell them where I am—  
And what I am; yet still they know me not,  
Spirits there are, which I have never known—  
Do they know me? Angels, of other worlds;  
And men, of other ages—do they see  
The secrets of my being? Friends from hell—  
Can they in-penetrates my inmost heart?  
Spirits of loved ones—outwardly well known,  
Now disembodied—know me better, they,  
Now, than of old? See they the fiery pulse  
Of thought and passion flashing through my soul?  
Oh! have I fancied thus, and since they left  
The precincts of our union, been constrained  
To holler woe to keep their pure love,  
I dare assert eternal solitude!  
Save to the eye of Him whose glances of light  
Streams through me, as the slant and subtle sun,  
Shoots beams unnumbered through a drop of rain.  
But He alone!

O solemn, searching truth!  
Outward communion hath its countless hosts—  
Each, still, an inward stranger to his peers!  
The conscious quiver known to one alone—  
One in the Universe! To One alone—  
One, for Eternity! But He!—O bliss!  
The Good! The Infinite Spirit! Life of Life!  
Thought of all thoughts! Passion of all passions! All,  
In All! The Joy of Joys! The Love of Loves!  
Holy of Holies! Joy of Joys!—My God!

He knows me. All my sin, and all my woe—  
My penitence, my faith, my hope, my love—  
My faculties, facilities, and works—  
Opinions, fancies, feelings—clear and vague—  
However dark, to Him, like him alone!  
Knows me, all times, all places, all estates—  
Day, night, home, far, sick, well, glad or distressed—  
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He—everywhere, to all immensity!  
And every where, to all eternity!  
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Unseen, Unheard, Unfelt, Unsearchable!

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important to the slave holding States of the Union,  
and it was this that caused the Legislature of Maryland  
to adopt the course pursued. Among the  
questions are:

1st. The right of a citizen of a slave holding  
State to pursue his fugitive slaves into a non-slave-  
holding State, and to bring them away without a  
resort to the judicial tribunals.

2d. The right of a master to the produce of his  
fugitive slave, born of her in a non-slave-holding  
State.

3d. The constitutionality of the laws of Penn-  
sylvania on the subject of fugitive slaves.

This is from the Baltimore Patriot. Mr. Bemis  
and others stand indicted, in York county, Penn-  
sylvania, upon a clear and strong case of kidnapp-  
ing. They have been demanded by the Govern-  
ment of Pennsylvania, from the Governor of Mary-  
land. The crime is undoubted, the punishment is  
the penitentiary, and the offenders are wealthy and  
respectable! The action of the law has been im-  
peded by official parleys of no legal propriety,  
and now the legislature of Maryland has sent an  
ambassador to tamper with the Legislature of  
Pennsylvania. And so far as the mob House of  
Representatives is concerned, the wish of Mary-  
land is complied with. Thus it is made manifest,  
that the legislature of a free state may legislate,  
upon the subject of slavery, provided a slave state  
ask it to do so.

The slaves folks want a made case, for setting  
all the laws, in the Supreme Court of the United  
States. Yes—Taney, Barbour, Wayne, McKin-  
ley, and Catron! Very convenient time to settle  
slavery questions; the District of Columbia, the  
Locus in quo.—*Cin. Gaz.*

DEFINITION.—Modern Reformer; one who has  
an exalted opinion of his own superiority, and a  
correspondent contempt for all others. Or another;  
a restless, uneasy agitator, who, under pretence of  
constant employment for the public good, forgets the  
care of his own soul.—*Presbyterian.*

We do not pretend to say that there is no occasion  
for the satire contained in the above. Men  
must reform themselves before they can reform  
others. And for this reason, we have little con-  
fidence in those "modern reformers" who expect  
to reform the world by preaching the truth in the  
abstract while they excuse themselves from carry-  
ing it out in practice. This class of persons  
are certainly remarkable for their exalted "opinion  
of their own superiority" wisdom "and contempt for  
all others." They devise many projects ostensibly  
"for the public good" which are inconsistent  
with God's law, and consequently, with the pro-  
per care of the soul. Some of these restless un-  
easy agitators are for thrusting out one sixth part  
of the American people from their native land,  
under pretence of—the public good, and the regener-  
ation of a continent! From such "modern re-  
formers," we say, in all humility, "Good Lord  
deliver us."

But the above definition reminds us of another,  
that ought to stand by the side of it, by way of  
check and counterpoise.

DEFINITION.—Modern Saint; one who under  
pretence of attending to the salvation of his own  
soul casts the law of his God behind his back,  
tramples his Saviour's poor under his feet, or  
when he sees them fallen among thieves, passes  
by, with the Priest and the Levite, on the other  
side. A saint, in modern parlance not unfre-  
quently means one who makes a merit of his soli-  
tude to provide for his own soul and body, in  
the way that shall give him the least trouble about  
others! The first and second table of the law,  
with such an one is—"Thou shalt in any wise  
take care of thy own dear self!"—*Friend of Man.*

THE BAPTIST COMING UP TO THE WORK.—During  
the Anniversary week in New York, the Baptist  
Abolitionists held a meeting at which it was  
resolved to take the preparatory steps for calling a  
National Baptist Anti-Slavery convention. We  
expect by another week to receive their circular on  
the subject. As a denomination they are pretty  
deeply leavened with the doctrines of abolition,  
especially in the Eastern States, Western New  
York, and Michigan. They have already four pa-  
pers, that are friendly to the cause, viz—the Es-  
tablished Baptist, Brunswick, Me.; Vermont Tele-  
graph, Brandon, Vt.; the New Hampshire Baptist  
Register, Concord, N. H.; and the Christian Re-  
flector, Worcester, Mass.; which is also simulta-  
neously published in the city of New York.—  
From the evidence we have of the movements  
among them, we feel assured that their troops will  
be in order by the time the other bodies are ready  
to fall into the anti-slavery line.—*American Cit.*

THE \$100,000 FUND BEGUN.—Gerrit Smith  
has already transmitted to the treasury of the  
American Anti-Slavery Society, his checks on the  
bank for the sum of ten thousand dollars, payable  
this year in installments. Friend, will you see that  
it is not by your fault, if the whole sum should not  
be raised? It is greatly needed.

The Executive Committee will receive this first  
response to their address, as an earnest of what  
they may expect from the abolitionists of the coun-  
try, in proportion as the true interests of the cause  
are seen and felt. We trust they will now lose no  
time in procuring agents to lecture in New Jersey,  
Pennsylvania, Ohio, Michigan, Indiana, Illinois,  
and Wisconsin. Who shall go for us? We trust  
a glorious career of prosperity is now opening,  
and if our friends will send us the money, or pledge  
of money, our hands will be strong to take hold  
of every opportunity for advancing the cause to-  
wards a speedy and peaceful triumph.—*Emanc.*

THANK OFFERING FOR LIBERTY.—Several of the  
negroes in Jamaica who lately received their free-  
dom, voluntarily sent about fifty-one dollars, as a  
thank-offering to the American Anti-Slavery Society,  
"to be expended towards the emancipation of their  
brethren in America." The occasion of their  
making the donation is represented as one of great  
interest. It was at a small prayer-meeting, where  
the condition of the American slaves was stated to  
them in a few words. Such was their sense of the  
condition of the slaves, and their gratitude for their  
own deliverance from a similar state, that they ear-  
nestly embraced the opportunity "to do what they  
could." For those still in bondage. One man gave  
\$2.00, who receives only \$1.50 per week for his  
work, and supports himself and family from that  
sum. Another gave \$3.00, who receives but \$2.00,  
00 a year, and pays \$50.00 of that for rent. With  
the donation they sent their best wishes for the  
prosperity of the Anti-Slavery Society and for the  
speedy delivery of their brethren from slavery.—*Obertin Evangelist.*

ENCOURAGEMENT TO AN EDITOR.—It is now  
about eleven years and a half since we have been  
laboring in the editorial field. Our warfare has  
been against lotteries, intemperance, slavery, and  
kindred vices. It would be strange if we had not,  
by this time, ascertained some of the ways by  
which an editor, thus employed, may be cheered  
with the pleasing assurance that he is effecting  
some good. When should an editor be encour-  
aged? When should he redouble his efforts?

Answer.—When the devil and his legions roar  
the loudest against him, and when his timid friends  
try to pull him back by the skirt, and say, "Do  
strike a little more gently! Take care! He will  
do you!" Do you understand, neighbor?

The Missionaries at the Sandwich Islands have  
it in contemplation to send one of their printing  
presses to the Nez Perces Mission, west of the  
Rocky Mountains.

The questions involved in this case are deeply

ADVERTISEMENTS.

PIANO FORTES.  
Of very superior style, from the House of Stoddard &  
Co., N. York, also a large and fashionable assortment of  
Cocals and Instrumental Music, just received by Miss Black-  
well, and for sale at her residence on East Third st., at  
Lawrence and Pike.  
January 21, 1—4.

NEW MAP OF OHIO.  
This new and splendid Map is now in the course of deliv-  
ery, and subscribers will be furnished as fast as the agent  
can supply them.

Extract from the Report of the Committee of the Trus-  
tees and Visitors of common schools of Cincinnati.  
"That they have carefully examined said Map, and the  
highly respectable testimonials in its favor, and do not hesi-  
tate in saying that we believe it to be one of the best ac-  
tually and most correct Maps of our State that we have ever  
seen."

"Resolved, That the President be authorized to purchase  
three copies of Doolittle & Munson's Map of Ohio, for the  
use of the common schools of Cincinnati." Which report  
was accepted and resolution unanimously adopted, March  
12, 1839.

Columbus, June 8, 1838.  
In compliance with the provisions of an act of the Gen-  
eral Assembly passed Jan. 27, 1838, we have examined  
and do approve of Doolittle & Munson's Map of Ohio,  
JOSEPH VANCE, Gov. of Ohio.  
CANTER B. HARLAN, Sec. of State.

The above Map is for sale at the publishers rooms (up  
stairs) corner of Main and 5th st. Cincinnati. Also section-  
al Maps of Iowa, and Wisconsin Territories, pocket maps of  
Indiana, Illinois, and Kentucky. Michels large Maps of  
the United States, and World, large Maps of Indiana.

CONSUMPTION, ASTHMA AND WHOOPING  
COUGH CURED.

That coughs, colds, asthma, and spitting of blood should  
in no case be neglected, is familiarly known to every one.  
What is it? Is it not that many with a predisposition to  
diseases of the lungs, when they begin to cough consider  
but a slight cold, postpone taking effectual means until the  
disease becomes confirmed, and too late, discover their error.  
In any such case, thus, may be learned by the following letter  
from the Rev. Prof. Stone, of Lane Seminary.

Doctor Peck:  
Sir—My family is constitutionally pre-dis-  
posed to irritation of the throat and lungs, and occasional at-  
tacks of severe coughing. In a recent visit to one of our friends  
of this kind, in which myself and two children were the suf-  
ferers, the latter with Whooping Cough, I found the Watsonia  
a speedy and effectual remedy.

Cincinnati, November 1, 1838.